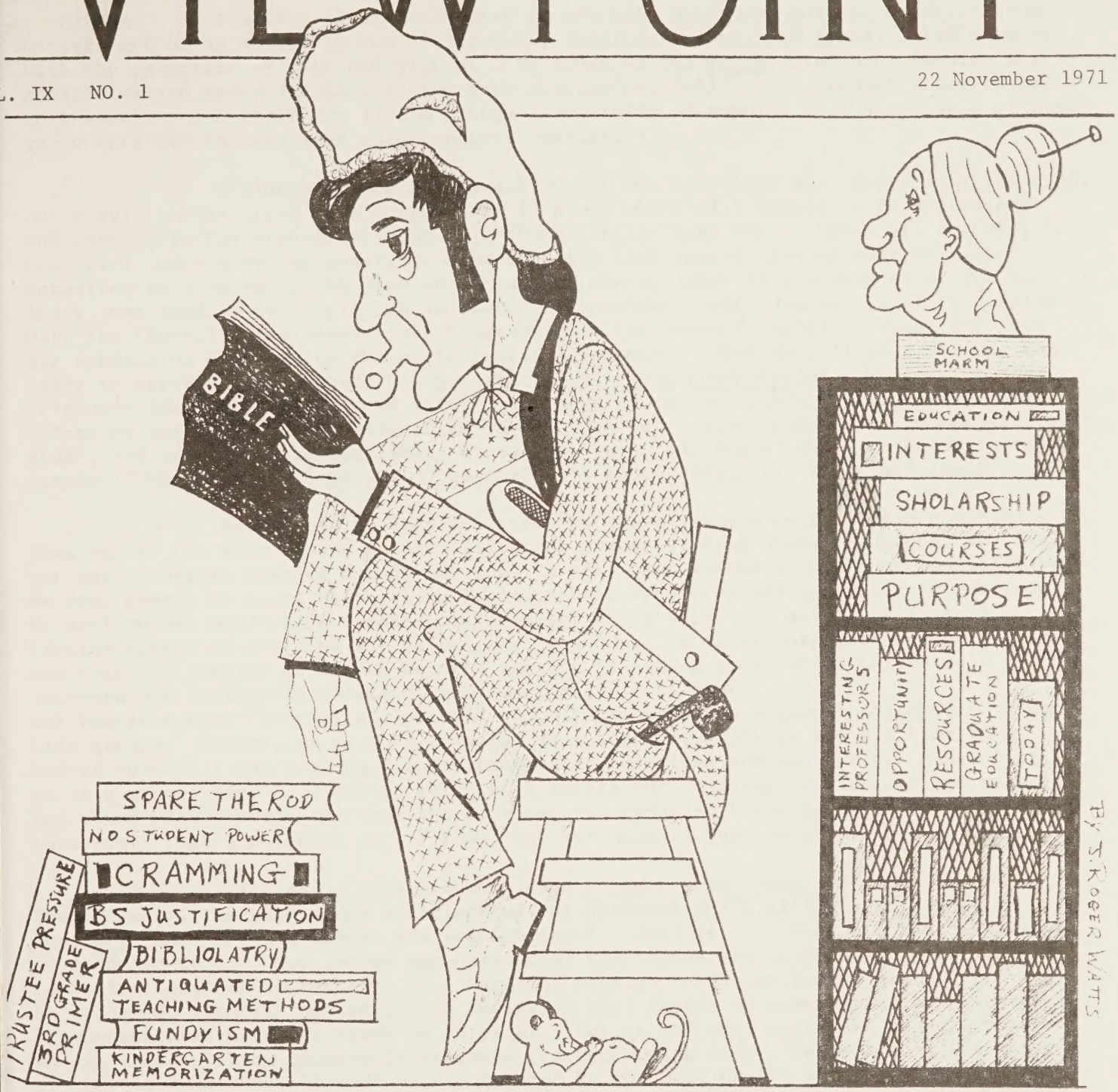
VIEWPOINT

L. IX NO. 1 22 November 1971



"BABY BIBLE"

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E D I T O R I A L

The 1971-72 academic year is now well under way and, as usual, various matters are being raised in the dining hall, dormitory rooms, and johns. Also as usual, with the exception of that new sign of life known as the Voice, students, faculty and administration alike are cloistering into ideological cells while keeping their thoughts to themselves and their own little groups. Hopefully, Viewpoint will serve as a refreshing corrective to this less than creative insularity.

A time has come for us all to get our questions and gripes into the open, not merely in the style of a popgun, but in a way which will enable us to understand and respond to the absurdity about us. (Poor little "Baby Bible" needs all the help he can get.) Many piercing questions have recently been raised, and we must not allow ourselves to hide among the pews or behind our books. What is the purpose of the Seminary, not just in principle but in fact? And whatever that purpose, is it in keeping with the financial policies of the Trustees? Is the Seminary merely a spoon for feeding submissive students to the ecclesiastical behemoth? What does it mean for the Seminary to serve Christ rather than pax americana or pax presbyteria? What right does Princeton Seminary have even to exist? And then of course, there's that hungry, unjust, war-prone world out there, plagued as it is by bullets, rats, kwashiokor, model city programs, and assorted lobotomaniacs. (You know--that "out there" which we so diligently ignore.) Where is its hope? Its justice? Its food? Its joy? Its playfulness?

We propose no easy solutions to these assults on the human consciousness nor to the many others we see flittering and sputtering whenever we open our eyes. But the solutions must be found, not just in some post mortem utopia but beginning now. We want people to start using their brains, their sensitivities and their typewriters. We want to see material presented to Viewpoint which will help all of us to gain a clearer vision of where we are going, why, and how. In other words, we would like to see this publication go beyond being a tension-releasing agent which serves only to increase the Seminary's tolerance for frustration. It must not remain a mere "journal of opinion" which lubricates the academic system with creative grease. Rather, we want it to serve as a means by which we can all come to a better working (and playing) understanding of ourselves and our world. We want it to open up our eyes to a vision which will excite our yearning for justice and peace, and which will nourish our hope and overcome the cynacism which makes us into moral invalids. That's a lot to ask, I know; but our need is just as great.

Each issue will probably zero in upon some loosely defined theme. Specifically, the second one will look at the deadness which afflicts life here in the Semetery--What are its causes and implications? What is it? What, if anything ought we to do about it? But let me emphasize that the themes are intended only to stimulate communication, not to restrict it. Material totally unrelated to the given topic will be accepted, although naturally its inclusion will depend to some extent on how much theme-connected material there is to print. Let me add that responses to work printed in one issue will be especially welcomed for succeeding ones. But whatever the nature of what is submitted, it must be accompanied by the name of the author if it is to be accepted for publication, simply because we believe worthwhile communication necessitates people standing behind what they have to say.

So there you have the basic idea of what Viewpoint is and the function we would like to see it perform this year. If you have something to say, then say it, and do so in such a way that the entire Seminary can hear and respond.

LITURGICS IN A PREACHING TRADITION

J. Peter Jordan

It would be difficult to deny worship its place in the Christian tradition. From the earliest times of the movement that was to take for itself the name of Christian to the present, the center of a dynamic and faithful Christian community has been that time which it has set aside for worship. In the beginning there was an informal ritual of prayer, song, and a meal. Much of the ritual that we know today can probably be traced to the court traditions of Rome after the Edict of Milan in 312 when Christianity replaced the cult of the emperor as the state religion of the empire. The Middle Ages, with a strong consciousness of the symbolic and sacramental nature of life, contributed to the tradition of formal ritual in the church. During the Reformation there were movements to purify and reform ritual. Many traditions retain their informal approaches to liturgy which were instigated at this time. Many others are beginning to rediscover the power of truly Christian liturgical forms. However all traditions recognize the need for the Christian community to call itself into being and, for a time, to remind itself of who it is and who it can be.

There is neither time nor space to relate to the reader some of the various traditions of worship found in the church. Moreover, many of the readers are familiar with several forms outside their respective church traditions. The forms vary and even the appropriations of the same forms vary, but we suspect that a general form might tend to become apparent if one studied these varied traditions. It is a pity that the opportunity to do so is almost non-existent at Princeton Theological Seminary. In fact, one wonders why there is so little emphasis on this vital area of Christian life at the Seminary.

Many might interject at this point that the Seminary has a chapel committee which is responsible for the worship activities in the life of the Seminary. Surely here there is an opportunity to participate in worship and learn what worship could be. In reality the chapel committee seems to have no clear idea about the nature of worship and utilizes the differing traditions in various services more because it seems like a groovy thing to do rather than because that tradition might offer a new perspective on the nature of a worshiping community. There is even a lack of a common language so that members of this group might communicate to each other the basic ideas in their own tradition. It seems at times almost impossible to work on such a committee because this problem makes it impossible to communicate the validity of each tradition to the Seminary community as a whole.

Many might think that the preaching courses satisfy this need. This is the fallacy which traps many into taking such debacles as Preaching and the Preacher. In fact this course has as little to do with worship and its traditions as Nixon has to do with the Weathermen. For those of our readers not in the know, the course consists almost in its entirety of clever aphorisms in an amorphous conglomerate of lists and petty comments and annecdotes which have little to do with the mechanics of preaching let alone the field of worship. Although this course is supposed to prepare one for the middler practicum on preaching, we have it on good authority that the course is of little value even at this point. We suspect that this condition is more the fault of the course than of the professor.

The whole concept of a preaching course needs to come under close scrutiny. The courses tend to be the insipid rambling of men at the best and at the worst are ego trips for the would-be preacher. The act of preaching is presented almost totally extracted from the context of worship and presented as the acme of the Christian life. What these

courses fail to realize is that the preacher is not an egocentric lecturer chosen by his profession to give an exegesis on the Holy Scriptures, but that he is a member of the Christian community, a fellow struggler in the wilderness known only to God. We ought to recover some of that when we say that Christianity should be a priesthood of all believers. Even as the church is moving toward a larger involvement of lay people in the work of the church, it should move toward a larger involvement of the lay people within the context of worship.

The time spent in a preaching course might better be appropriated in a course on liturgics in an attempt to reflect on the nature of worship and the role that a pastor might play in both its design and its implementation. This sort of activity seems far more relevant than organizing the Holy Spirit's help in writing a sermon.

The Seminary needs a course in liturgics. It needs to come to a common understanding of the terms and the forms of worship. It needs to experiment and develop the new forms which will be relevant to life in the last part of the twentieth century. This cannot be done by such courses as Preaching and the Preacher which emphasize preaching at the expense of the liturgical tradition and the whole context of worship. We feel that Princeton Theological Seminary needs to try and examine in the wake of the liturgical renewal movement what offerings that movement might have made and what witness it's members were trying to make by their attempts to recover the significance of worship. The Seminary has lost its chance to become a pioneer in this vital field of central importance to the Christian community; we feel that it should not lose its chance to become a leader.

TO BRING ABOUT VIABLE CHANGE

Billy Spencer

(At this point this is not a rebuke as much as it is an expression of concern.)

Taking stock of the semester thus far and especially reflecting on the results of the Seminary Conference's gripe-in Monday evening, November 15, I think perhaps a few of my general observations may be of interest. In the art of walking it is of immeasurable value to have all toes agreed upon the areas of direction and procedure *a priori*. With each toe heading off in a different manner, one's boot spins around in a circle and lands in the same place many efforts later. The landing place may well have been the Student Center with the same old gripes that have been voiced for years. There deesn't seem to be on our campus the kind of cohesion between the Seminary Conference and the Student Council and the other campus leaders which brings about viable change--not that the changes we were all proposing were of any earthshaking value. It's fun to sit around and complain about the required courses or the food service or no coke machines in the library, but if these things were of any value, and if we actually wanted a change it seems to me we were going about the procedure in an enitrely wrong manner. We have encountered two major obstacles that we will never overcome in our present condition. First we are entirely outwitted. Take the example of course requirements. We complain about the required courses: Old Testament, New Testament, Systematic Theology, Preaching, etc. Our solution: End required courses. "Fine," says the structure, "we won't require specific courses from you, only an even distribution--two courses from each discipline." It so happens of course that the required courses become the prerequisites for all the other courses in each discipline, so without an author-

itarian tone the structure still herds us all into the same old required courses. Outwitted we flounder about and ask ourselves, "Next grievance?"

Problem number two is that we are out talked and talked out. The next test case is the earth shatteringly (how do you like that adverb, bunky?) crucial expression of "Anti-Slaterism." Now to be forthright I don't have any problem with Slater food at all--especially for institutional food. (And I am not interested enough in the question to carry on a debate with anyone). For me it's fine, but for those who do want a change this problem of "out talked and talked out" has to be overcome. It seems the Seminary Conference has the power to recommend only. It can and has appointed a committee to examine Slater food and meet with Mr. Lawder and study the whole situation. As usual it seems we have a committee here and a committee there--here a committee, there a committee, everywhere--sort of like an ecclesiastical Old Macdonald, and they meet, study, recommend, report--talk, talk, talk until it's November. I am not criticizing the kids at this point. It is just a great technique to keep people talking so they don't get anything accomplished. One can "meet" to the death--to the death that is of one's original goals, of course. Now if those who are anti-Slater really felt they had the sentiment of the student body, for example, the best means at this point for dealing with their grievances would seem to be to put a deadline on meetings and organize a week long cafeteria strike; either in a block or by interspersing the days on an uneven schedule. This kind of maneuver brings about some sort of results, and whether harmful or beneficial at times results are results and they're a start. The advice of one social organization to a group we worked with in Plainfield was, "Throw around a few chairs and then people will listen to you." Non-violent, possession rather than person oriented activism, especially through boycott, is a much more effective device. Now, I don't think in this case that will ever be accmmplished on this campus for two reasons. First, of course, because most students I have talked to feel reasonably satisfied with Slater food as I am But even if this were not true, the second reason is that given we hated it, we haven't got the kind of cohesion and solidarity to set and accomplish goals.

One reason, naturally, is that our goals are so puny and worthless. We are a student body that should have a penetrating effective ministry, taking on problems in our surrounding area and becoming involved in the problems in our world as a force for righteousness in all places. (Where were we November 3 for the fast and the funds sent to Pakistan? Everyone else was moving, and we learned about it too late.) When complaining about a couple of courses which are merely a nuisance, finding fault with the food, and trying to get another snack bar are the tenor of our concerns, and we can't even get the solidarity and cohesion to address these, we are in a sorry state. If anything, we are ready to be plugged into the organized bureaucratic church--we have been manse-broken. The reason why we can't make a showing in the little skirmishes and never even try to take on a major battle in the world around us is because of the simple para-military adage that we rabble of Christ seems to ignore: you can't fight a war until you have an army. And maybe that's why so many of our Christian churches spend so much time ambushing each other. Like charity, solidarity starts at home. If we are going to shove, pull, kick, and carry our charges into the Kingdom we better learn the lesson of team effort right now. If we don't get a neat effective team, guiding and initiating right now through the Conference, the Council, the class presidents, the various presidents of various organizations, et. al. and correct the kind of confusion that was evident November 15, we are never going to get our sights any higher than a coke machine in the library for our own puny self satisfaction, and, of course, we wouldn't even be able to accomplish that.

MAGNETIC POLES

Harold H. Schnedler
Chapel homily--11/2/71

The Hebrew word of greeting is Shalom. When you greet your neighbor with this word you have done more than just say "hello." What you have also said is, "peace be with you," for another meaning of the world shalom is "peace". Think of all the times Jesus enters into a situation using the phrase "peace be with you." Chances are, he was speaking that one word, shalom.

In the English language the word "peace" means "the absence of conflict." But this is not what the word shalom means by peace. Another Hebrew word serves this definition. Shalom means "wholeness" or "health." Thus the opposite of this peace is "pieces." So when Jesus said "peace I leave with you, my peace I give unto you, not as the world gives give I unto you" it was inevitable that his peace be misunderstood. For the world lives by the Gospel according to Webster: peace for the world means the absence of conflict. But the peace of Jesus Christ is wholeness and health.

This year, as in every previous year, the lack of community on campus surprises incoming students. I was surprised to learn once, in a conversation with Dr. Sweazey, that the same thing was a problem in his day. Perhaps that is a given element of campus life, but while recognizing that we can't bring unity to the entire campus, Jim and I as co-chairmen of the Chapel Group, hope in this coming year we might at least build a sense of community within these chapel walls.

The Scripture text I have chosen for this morning is Ephesians 4:11-16:

> To some, his gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; so that the saints together make up a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become perfect Man, fully mature with the fullness of Christ himself.
>
> Then we shall not be children any longer, or tossed one way and another and carried along by every wind of doctrine, at the mercy of all the tricks men play and their cleverness in practicing deceit. If we live by truth and in love, we shall grow all ways into Christ, who is the head by whom the whole body is fitted and joined together, every joint adding its own strength, for each separate part to work according to its function. So the body grows until at last it has built itself up, in love.

To use the illustration of the body in a way slightly different than Paul, let me propose that you can roughly divide the body into three vital parts: the part that thinks, the part that feels, and the part that acts. I like to think of this as the head, the heart, and the hands. Too often are these parts mistakenly thought to exclude one another, so that suspicion and hostility separate those in scholarly research from those who seek practical application, and those who desire foremost to feel their faith experientially from those who wish to understand it or from those who are concerned to act it out.

My impression is that in the 19th century the debate was largely between a religion of the head or a religion of the heart. Today, with anti-intellectualism almost universal, I see it as a debate between religion of the hands and religion of

the heart. But this hiatus doesn't have to be. We are all redeemed by the same Lord, and we all are in his service,in different ways. We each need each other; we each complement each other.

If you think about it, our hymnbook is a paradigm of the very unity we so desire. Within its covers, side by side, are the testimonies of ministers and laymen, men and women, Catholics, Anglicans, Protestants, and even Unitarians. John Greenlief Whittier, who wrote "Dear Lord and Father of Mankind, forgive our foolish ways" was an implacable abolitionist, very much involved in the Underground Railroad and other social action of his day; Frank Mason North wrote "Where Cross the Crowded Ways of Life" out of his experience working in the New York City ghettoes; James Russell Lowell wrote "Once to Every Man and Nation comes the moment to decide" in opposition to the Spanish-American War. These are men representing the hands of Christianity--but they were also men of conviction. John Wesley wrote "O For A Thousand Tongues to Sing my great Redeemer's praise" on the anniversary of his conversion experience; John Newton is speaking about his conversion and personal relationship to Christ in his hymn "Amazing Grace." These men represent the Heart of the body--but they were also men of action.

In closing, let me invite you to do as I do, to look on action and piety as magnetic poles. We cannot have one without the other any more than we can separate the negative pole from the positive in a magnetic field. Some of us emphasize one in our life, some the other, but together we complete the field. To expect one person to embody both, though some religious giants do, is as wrong as to expect one person should be prophet and evangelist, pastor and teacher all in one. We all have different gifts. But together we make up <u>one</u> body, of one <u>common</u> Lord.

<u>COMMUNITY AS A FALSE GOD</u>
or
Desanctifying a Sacred Herd

William B. LeMosy

For several years now many students have been bemoaning the absence of community at the Seminary. In the midst of a tension between ferment and ecclesiastical programming, they have cried out in the names of love and unity. They are tired of seeing people dividing into insulated coteries with drastically different world views and life-styles. And there is much validity in what they say.

However, underlying much of their discontent, or so it seems to me, exists a deep misunderstanding of what a seminary ought to be. Too often these spokesmen for "Community" seek something on the order of chumminess--If everybody will just be nice to those around him, then O what a wonderful world this would be, or so flows the feeling implicit in their arguments. "Community" then often becomes a smoke screen to avoid the significant conflict within which we are immersed as twentieth century human beings and Christians. Too often all we can reach out for is a tenuous equilibrium amidst the forceful absurdity of our age; so we print "love" on our figurative picket signs and proceed to parade our understandable insecurity.

As we seek to cover up the legitimate problems within and among ourselves, "building Community" as we go, all we accomplish is our own death. We stop affirming our personhood and the personhood of others. We adulterate the legitimate differences which not only do but must exist among us. We deny ourselves the right to prophesy in a radically Christian way regarding the life and Institution in which we are participants. We become supporters of each other's life-fictions, resembling in substance a herd of cattle. We seek Community by yielding to the melting pot pathology of our decaying culture. And by submitting to the herditus of Community, we resoundingly affirm the Babylonianism of our world while relegating Jerusalem to the hell of non-existence.

The time has come, and indeed its advent is long overdue, for us to stop worshiping Community as some kind of ultimate reality. It is by no means ultimate, nor is it even desirable so long as it necessitates the suppression of critical consciousness and the depreciation of human differences. Instead it becomes mere disguised conformity. And what a price to pay just for getting along! It becomes a sanctified camouflage, the most subtle haven for depersonalization and dehumanization our culture has yet produced.

So may the false god called "Community" be deposed from his parietal throne. And may his insidious cohort, the false god called "Equilibrium", be banished to Pennsylvania Avenue or at least brought under subjection to us perpetually insecure human beings. Only then can our mutual life become characterized by that authentic kind of acceptance and reconciliation which truly recognizes and affirms persons as persons. Only then can we take seriously the business of experiencing anew the mystery of being Christian. And only then can we begin the work of desacralizing the principalities and powers of this demonized world.

ALAS, POOR DAISY

Irene Tokar

Milk machines now
  replace cows and pastures.

For a quarter
  you can get homogenized,
  pasturized, enriched with Vitamin D
  white stuff.

Instead of a moo
  or a bobolink's lilt,
  there is a clink
  as your coin passes the gears.

Technology
  makes for progress.

PRINCETON CONFERENCE ON WORLD RELIGIONS

Alex Wales

On October 19, PTS was the site of a conference of a most unusual nature. Sponsored by the Temple of Understanding, Inc., representatives of various world religions gathered to discuss "The Synthesizing Function of Religion in Contemporary History"--a theme often suggested by our own Dr. E. Jurji (a participant in the day's events) in his HR01 class. What was to evolve from that conference was a chance to listen to and react to knowledgeable thinkers of other cultural settings, responding to familiar and unfamiliar topics in a situation rarely found anywhere in the world, much less here at Princeton.

The Temple of Understanding made possible this gathering of some of the most respected men from each of the various religions of the world for the purpose of enabling dialogue to develop between the religious forces of the modern world. Representatives from Judaism, Islam, Hinduis, Buddhism, Jainism, and Christianity attempted to present understandable statements relating their understanding of how their respective religions fitted into today's world. A similar conference was held on the Harvard campus of a longer duration than we had here at Princeton. Supposedly our more academic nature would allow us to accomplish in one day what Harvard tried to do in five. It is only to be hoped that their conference provided a better chance for mutual communication.

This writer found his greatest interest to center around the representatives of Jain, Buddhist, and Hindu faiths despite the fact that there are positive things to be said for all the speakers who spoke during the conference. It seemed as though the Eastern representatives were the most knowledgeable, most educated of all the men present, all of whom represented the elite core of thinkers of their various faiths. The Eastern representatives presented to the western observers in the campus center auditorium the peaceful, meditative air that western writers often note in their scholarly texts on Eastern religions. But they also seemed full of a dynamic, vital life force as they spoke in their presentations and in their responses to questions from the floor, when there was time enough to ask them.

A report on each of the events of the day would extend into a good-sized book, so I will spare you of an inept condensation of those events. Surely, it would seem like the Reader's Digest's attempt to condensate and popularize Barth's Dogmatics into a three page article and still leave room at the end for a few witty remarks or anecdotes. But I would like to comment briefly upon the evening panel discussion which was to wrap up the conference. The discussion was to center around the topic "How the World's Religions Can Make Their Influence Felt for Understanding and Peace." This topic, so pregnant with possibilities, was never fully discussed due to the attempts of a member of the audience who felt called to make Christian converts out of the men gathered for this conference. I am still embarrassed by the fact that these intelligent and devoted men had to be subjected to that particular form of ignorant and callous action.

But perhaps this incident was representative of the general attitude held towards the entire conference by our "Christian Community."

Attendance at the various sessions was extremely poor, particularly when one looked for members of the seminary community. If this response represents the interest that American Christians have in learning about our fellow-men's faiths and life-styles and how we can deal with them, then maybe we should be ignored by them. And I'm not speaking about the intellectual endeavor that we involve ourselves in as our form of education. Here was a chance to have first hand contact with members of other faiths that must attempt to gain understanding in this morally unbalanced world, to help men live in peace and harmony, not by synthesizing their beliefs but by recognizing their common humanity. This kind of contact could have opened the eyes and ears of many who believe themselves to be already freed from ignorance.

If the poor response can be traced back to our own selfishness or our lack of motivation in trying to understand our faith in Christ as it relates to other beliefs, then I wonder what sort of education people came here for. If it's major reason is to prepare us for the security that can be supplied to us by a rich nation, then this conference was a waste of time.

I would like to express a public thank you to the people who initiated the conference, enabling me to expand my own horizons ever so slightly. I would hope that similar possibilities will be forth coming when many others will be moved to extend a greeting to others of the world community in an effort to gain a better understanding.

1971-72 VIEWPOINT Staff

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William D. Spencer, III
David J. Sworin

Cartoons
by
J. Roger Watts

NOTICE: The theme for the second issue of Viewpoint will be "Deadness at the Seminary, Now What?" The deadline for all contributions is December 6, 5:00 p.m. (Relevant Christmas material also invited.)

NEXT DEADLINE: DECEMBER 6, 5:00 PM

VIEWPOINT

Vol. IX No. 2 December 17, 1971

"EVERY DAY IS CHRISTMAS AT P. T. S."

Remember the Peter Principle	J. Roger Watts
Student Government Reports	Charles Curtis
Progress Report: Project Equality	Dean T. Hoge
Announcements	
On the Bridge--a poem	Dixie Lee Baker

S T A F F

of

Viewpoint

William B. LeMosy, editor-in-chief

J. Roger Watts, art editor

Editorial Staff

Dixie Baker | Billy Spencer

Andy Schatkin | Hal Schnedler | David Sworin

"Remember the Peter Principle"

OR

"Only God Could Do It Alone"

J. Roger Watts

President James Iley McCord makes most of the decisions at Princeton Theological Seminary in secret, under little or no pressure and with little or no unsolicited advice. He may be advised, if anyone knows that a decision is being made (the knowledge of which is at his discretion), but only at his request, and he cannot be overruled.

The Seminary Conference can recommend, but it has no power and no money. McCord always has the option of ignoring any decision it makes. The Student Government Association, although it has a substantial budget, can only influence decisions through personal relationships and accessibility to McCord and his advisors. McCord sees his token appearance at Conference meetings as his only responsibility to talk with students about their problems and concerns about Seminary life. The faculty hasn't even progressed to tokenism. The students who are on committees are picked by McCord or SGA President Charles Curtis with the approval of McCord. Consequently, the students are overwhelmed by requirements (a decision recommended by last year's students), still take an impossible Baby Bible exam, and have no knowledge or control of the financial investments and holdings of their Seminary. There are many secrets well kept in a dictatorship; that's why they are so difficult to overthrow. The only solution to a dictatorship is involvement of the people ruled.

A Seminary Academic Senate is needed. It could be composed of one third students who are elected proportionately to class and degree program, one third faculty, and one third administration. All academic decisions must either be initiated or approved by th s Senate, the composition of which would be detailed by this Senate. In all of the academic senates in existance and functioning today and known to the author, the faculty is the most conservative group, with coalitions usually forming between the students and administrators. Everyone would know what and when decisions were being made, and who to go to in order to express one's opinion.

This Senate would give representative students a chance to influence decisions which affect their lives and a chance to help develop the curriculum which will give the academic background for their entire ministries. It is good for morale, and gives the faculty and administration more insight into the problems and concerns of the students; the students better insights into those of the faculty and administrators. Mutual understanding develops.

A good student is not necessarily a good teacher. A good teacher is not necessarily a good administrator, and a good administrator is not necessarily a good decision maker. Working together, however, each job can be done better. We are all students, after all, and we can all learn from each other.

STUDENT GOVERNMENT REPORTS

from Charles Curtis, SGA President

To date the SGA has been involved in several diverse but important areas of concern. They are as follows:

SOCIAL CONCERNS

The Stewardship Committee is presently conducting a drive to raise funds to aid Pakistan refugees and victims of the Biafran-Nigerian conflict. A certain portion of the funds received will be set aside for student emergencies. For further information, contact Billy Spencer, Dr. Willard or Bob Craig.

In addition, the Council has been working with Bland Williams who has been incarcerated for 16 years for a murder which we believe he did not commit. Bland was on death row for about 15 months until his sentence was commuted to life imprisonment. Bland, who was accused of being a part of a robbery team, stated he was falsely accused and the victim of circumstances. Bland is a Christian with strong convictions who is attempting to prove his innocence. He is in the process of writing a book which will deal with the previously mentioned period of his life. The Student Council supported his request for a typewriter which he needed to help write the events of his life and purchased a used typewriter for him at a moderate price. Bland is up for parole and the Student Government, along with the Reverend Dick Armstrong, Director of Development at the Seminary, is attempting to find a job for him in order that his parole might be realized. For further information contact Walter Wright, Jr., Charles Curtis or Dick Armstrong.

In addition, the Student Government has recently concerned itself with the Plainfield 6 Incident. A report on this will be submitted at a later date.

CAMPUS CONCERNS

Food: A committee composed of the Student Government President and two members of the Seminary Conference (Gail Anderson and Harriet Hedgbeth) registered student complaints and made recommendations to correct our present food situation.

The need for fruit, a better disposal operation, food prices, and the adoption of a coupon book which would allow students to pay only for food purchased and would allow them to portion their food allowances for the day in what ever fashion they desired. A menu will be posted in advance and in addition it is being submitted to the Student Council two weeks in advance. Persons wishing to work on the food committee should leave a note in the SGA box located in the Administration Building.

Cooperation from the administration in this effort was good. Certain promises were made and will be monitored by the Food Committee to guarantee their fulfillment.

GRIEVANCES

The list of complaints submitted at the general student body meeting is presently being dealt with. Results will be submitted later.

PRINCETON SEMINARY CONFERENCE

The Princeton Seminary Conference is well under way. Various issues have been discussed, such as Seminary investments, food, curriculum and theological commitments.

The faculty has supported the students considerably well in their concerns, although there is doubt as to where the Administrations feelings reside.

COMMITTEES

Committees exist to deal with just about every concern of the students. The committees are made up primarily of students but are chaired either by a faculty member or an administrator. Some committees have been busy and working energetically, while others for some reason (to the discontent of the SGA president) have not met at all.

A student may address his or her concerns to the respective office and should submit a copy to the SGA office to guarantee responses to their concerns.

TV ROOM

The Alumni Room has been turned into a TV room at the request of the SGA and a television provided there by that body. A schedule of viewing hours is being drawn up.

The SGA president and the members of the Black Seminarians for Social and Cultural Advancement of Princeton Seminary are requesting that the birthday of Dr. Martin Luther King, Jr.* be honored as a holiday on this campus. Student support of this project will be greatly appreciated.

[Late addition: the SGA CONSTITUTION is in the process of being rewritten.]
*January 15

The SGA meets the 1st and 3rd Mondays of each month at 8:30 p.m.
All interested students are invited to attend.

D O N ' T C O M P L A I N, B E C O M E I N V O L V E D

"PROGRESS REPORT: PROJECT EQUALITY"

Dean R. Hoge

Project Equality is a nationwide organization of churches and church-related institutions to work toward equal employment opportunity in America. It was founded in 1965 and now has statewide or regional offices in 18 states. The Project Equality of New Jersey office was founded in 1969. It is sponsored by seven denominations plus the New Jersey Council of Churches. All member churches and institutions are asked to meet equal opportunity standards themselves and to enroll their suppliers in the Project Equality Buyers' Guide, a listing of businesses (almost like a Yellow Pages) known to meet equal employment opportunity standards. The suppliers are asked to file annual reports, and periodic compliance reviews are made. Then the Buyers' Guide listings are favored in future purchasing.

Both the New Jersey Synod of UPUSA and Princeton Theological Seminary joined as sponsoring members in 1970. The Reverend Henry Cade of Newark is the Presbyterian representative on the Board of Trustees. As of May 1971 the Seminary had enrolled 67 of its approximately 200 suppliers.

Through the efforts of Project Equality and others, at least 1055 new jobs were created for minorities in New Jersey in 1970. This figure is taken from the Project Equality annual reports. In 1971 Project Equality is beginning to work in coalition with other organizations in trying to open up trade unions to minorities.

The Seminary's annual dues to the New Jersey office are $1000, and according to present policy one-half of this must be raised annually by students and faculty. In 1972 another appeal will have to be made to raise the $500.

All members of the Seminary community should become acquainted with the Buyers' Guide. I have copies in my office and am happy to send one to anyone who asks. I also have a supply of information brochures. In addition we should encourage New Jersey Presbyterian churches to support Project Equality more actively. As of June 1971 only 8 per cent of New Jersey UPUSA churches were doing so. This compares with 55 per cent of the New Jersey Catholic parishes and 26 per cent of the Methodist churches.

Finally, here are some tidbits from the Buyers' Guide: IF YOU FLY, fly on American, Braniff, TWA or United. No others are cooperating with Project Equality. IF YOU RENT A CAR, rent from Avis or General Leaseways. No others cooperate.

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A N N O U N C E M E N T S

VIEWPOINT is the journal of opinion for the Seminary. All pieces of material printed are the expressions of those who have created them and do not necessarily reflect the views of the editorial staff. Please place anything to be submitted (articles, poems, letters to the editor) in the Viewpoint box on the first floor of Stuart Hall.

Anyone interested in doing artwork for this publication should see Roger Watts in 215 Hodge Hall.

The next issue of Viewpoint will be devoted to the unique concerns and problems of women in the ministry and in the Seminary. It is hoped that women will take this opportunity to express their thoughts and beliefs to one another and to the males of this soporific institution.

ON THE BRIDGE

Ask me now if I am like the stone;
If I can still last a desert's age
And still live on through winter.
Today the gulls came back,
White and still with dawn,
Disturbing the ice with their waiting.
Yes, I have enough memories,
A century of them. I am made of them.
But today the gulls came back.

Ask me now if I am like the stone;
If I've been smoothed and edged
With so much roughing.
Today your voice came back
As clear and soft as dawn,
Sunwarmed, windcalmed.
And yes, I've faced these times before,
A million of them. I am made of them.
But today your voice came back.

Ask me now if I am like the stone.
Yes, now! I am full of now--
An eternity I tell you. It is all I know.
The gulls cried today.
I was standing on the bridge
Waiting for the sun to reach me
And you came back, silently pressing,
Sand in your veins, granite hard.

The gulls cried today.

dixie lee baker